

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Jer. 33:3

J. O. McCLURKAN, EDITOR.
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BEHOLD YOUR GOD

RIETTA MATSON

"O, speak of Jesus, other names
Have lost their sweetness to me now."

There is often in our experience that is given in testimony too much that really pertains to self; too much analyzing of our feelings and state of minds rather than speaking of Christ, of His beauty and His glory. It is a settled fact with the sanctified soul that he is the Lord's; our life, our time, money, occupation, all our activity, and all the powers of our being are for Him and in Him. This is taken for granted in entire consecration which is the first step in sanctification. Then, when the fire has descended and consumed the offering that we have made to the Lord, when He has come into His temple and filled it with His presence and His glory, then we are at liberty to make His acquaintance in a deeper and more intimate sense. The daily dying goes on, we go down into a deeper and yet deeper death; we learn what lowliness of soul is, when we seek His companionship alone, for we must be shut in to God if we would truly know Him. But blessed be God, we count it all joy, where we only catch sweet glimpses of His face, and that joy becomes inexpressible when that clear shining of His countenance is continually upon us. "Blessed are the pure in heart, for they shall see God" is not, as many suppose, a promise whose fulfilment is entirely reserved till He cometh, or till we stand in His presence, where the heavenly hosts shout their glad hosannas, but even here in this dark and sorrowful, and sinful world, there is heaven in the sanctified soul and the mists of earth cannot hide the brightness of His countenance.

"O eyes that are weary and hearts that are sore,
Look away unto Jesus and sorrow no more;
The light of His countenance shineth so bright,
That here as in heaven there need be no night."

When thus walking in the sunshine that His presence gives, we have the blessed liberty of the sons of God,—a freedom from consideration of our feelings and moods, "states of mind" the old writers call it. It is no longer a question of what we shall do under given circumstances; "Lord what wilt Thou have me to do?" is the question. "Speak Lord, for Thy servant heareth" is the joyful response to the slightest whisper of His voice, and the one thing we seek is to know His will. To know Him is our constant desire, and we shall find ourselves thinking of Him, our

longings are all pointing out to Him, and we shall naturally be drawn out to Him.

We are traveling on heaven's tableland, nor is it a dead level, but an upward ascent into the land of Beulah, where Christian found the ever-blooming flowers, and the air very sweet and pleasant. "In this country the sun shineth night and day, they were out of the reach of Giant Despair; neither could they so much as see Doubting Castle." Bunyan also tells us that "In this land the contract between the Bride and the

back to the world that glory which falls in blessing upon others often unconsciously to himself.

"O Zion, that bringest good tidings, say unto the cities of Judah, Behold your God." Let us lift up our eyes unto Him. Is not this the great need of the Holiness Movement at the present day to behold Him? To look off unto Him; to turn our gaze from earthly considerations, to let nothing intercept the rays of His righteousness that they may be poured directly upon the soul. Our God is a consuming fire and when we get under the blaze of His glory everything that is unlike Him will disappear, and the soul will be on fire with the glow of His beauty and His love. Pain and suffering and loss, become as nothing when our eyes are fixed on Him. Our names may be cast out as evil; we may be utterly misunderstood by those nearest and dearest to us. Let us expect this for it will surely come if we are separated unto God; the sanctified life is a separated life, and this comes in different ways to each of us as God sees we need, but we must go apart with Him, if we propose to "Go all the way with Jesus." O how many sing that and think they know what it means who have not yet been baptized into the sacredness of suffering with Christ!

But honor or dishonor, poverty or wealth, good repute or ill repute, what are these when we see the King in His beauty, and are occupied with Him!

Behold your God! What strength is in the words! Gazing upon Him we come to understand something of His purposes toward a lost world. "He made known His ways unto Moses, His acts unto the children of men," in those days of intimacy on the mount. He could speak face to face with Moses, because there were no barriers between them—nothing on earth or in heaven or in hell stood between His servant and God, and so the vision was uninterrupted; all one blaze of glory. To behold him leads the soul into the deepest humility. When John saw Him, he fell at His feet as dead, until that well-remembered voice said, "Fear not." How it must have quickened his life pulses to hear once more that voice that had said, "Let not your heart be troubled." The gracious, loving Lord made John able to receive the Revelation that He



HENRIETTA MATSON

Bridegroom is renewed; yea, here as the bridegroom rejoiceth over the bride, so doth our God rejoiceth over us." Glory to God in the highest!

Our Lord expects to see His people "growing in grace," but this is a matter less of consciousness to the soul that is growing than to those who observe him. "Moses wist not that his face shone." The most thrifty plants that unfold their tendrils to the sun with leaf and bud and blossom bursting forth into beauty and sweetness are all unconscious of their growth; they simply take in the sunshine and the air and water given them, and then give forth their beauty in blessing to those around them. "So the soul that's born of God, pants to view His glorious face," and then reflects

would make to him. And so when we get down at His feet, and our tears flow at the thought of our great unworthiness, He reminds us that it is the all-cleansing blood that makes our access to Him possible.

We sometimes behold Him through a mist of tears, but it is His hand that wipes the tears away and gives us joy for mourning. "As one whom his mother comforteth, so I will I comfort you," saith our God, and though we may not have the overflowing joy, He will send such waves of divine sweetness over our souls, that we almost cry unto Him to stay His hand.

The anointing of God comes through beholding Him; the holy oil is poured upon us and through us, and we are melted down in tenderness at His blessed feet. The Lord is in his temple, and "every whit of it doth speak of his glory." (marginal reading Psalm 29:9) The story of the old eagle whose wings had been so long fettered that he could not fly even when released from his cage, is won-

derfully applicable to the human soul. The old bird stood at first without a quiver of his wings, but when he lifted his eye to the sun a new life began to stir within him; and as he gazed there was a flutter of his wings, slight at first, but with his eye fixed on the sun he began to rise and then to soar away, onward and even upward until he was lost to human sight.

Ah, when the Sun of righteousness shall arise with in his wings, we too "shall mount up with wings as eagles," with strength renewed and glory in our souls. Like the old bird whose steadfast gaze was upon the sun, our fettered wings will be loosed and we shall see "Jesus only."

"The bride eyes not her garments,
But her dear bridegroom's face,
I will not gaze at glory,
But on my King of grace—
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory,
Of Immanuel's land."

not a matter of inexorable divine decree, either of election or reprobation, but of "willing and taking." The first step is to choose and the second is to take what is already given for the taking. This very moment any unsaved soul reading this simple sentence may, by an act of will, elect himself to eternal life, and help himself to all the fulness of the Savior's grace.

II. Faith is a Matter of Will.

In one of the most helpful chapters of that most helpful of modern treatises on spiritual experience, "The Christian's Secret of a Happy Life," the writer deals with "Difficulties Concerning the Will," and shows most conclusively that unbelief must not be treated as a misfortune, but as a sin, and we must choose to believe just the same as we choose to obey. And when our will is rightly adjusted to the will of God in this matter, then the ability will be given by the Lord and our choice will become a living reality. This was what the Savior meant when He said, "Have the faith of God." We cannot work up faith any more than we can work up feeling, but we can resolve to believe; we can refuse to doubt; we can accept God's proffered gift of believing power; we can take "the faith of God" and put ourselves in the posture of exercising it and acting as if we had it; and then God, in His faithfulness, will make good to us what we have dared to claim according to His own promise. Let us give up petting ourselves because "we are such doubters," and feel as much ashamed as if we had said, "We are such thieves and liars." We have no more right to indulge ourselves in worrying and doubting than we have in stealing and swearing. The old hymn is theologically correct:

"I can believe, I will believe
That Jesus saves me now."

Let us turn the theology into doxology.

III. "Prayer is a Matter of the Will.

Prayer is a real spiritual force. Some day when we are permitted to see the spiritual mechanism of the kingdom of God, we shall find that every live petition that reached the throne was as actual a force as the electric current that flashes along the wire or throbs across the waves of ether from Marconi's towers from continent to continent. But in order that any spiritual force may be impelled from a human spirit, there must be will power behind it. The human will is the great engine of all spiritual power in man, and even when God moves upon him, He moves upon him through his will. "It is God that worketh in you to will and do after His good pleasure." In describing prevailing prayer, the Apostle James uses the strong word "energize." "The energizing prayer of a righteous man availeth much." That is the prayer that has force in it. It is not a mere wish floating through space like the soap bubble from the playing child, but a great projectile impelled by a power both human and divine, the human will possessed and enabled by the

HEART FORCE, OR THE PROVINCE OF THE WILL

A. B. SIMPSON, IN CHRISTIAN MISSIONARY ALLIANCE

"Ye will not come unto me that you might have life." (John 5:40).

The holy Scriptures have much to say about the heart in connection with spiritual experiences and sacred duties. The popular idea associates this expression chiefly with the emotional side of our nature. The heart is supposed to be the seat of our feelings and affections. One result of this is that the religion of many people becomes chiefly a matter of feeling and the more important elements of moral and spiritual power are overlooked.

A little reflection upon the physiological side of the figure will serve to correct our conception of its spiritual meaning. In the human organism the heart is not the seat of feeling at all, but is almost entirely without sensation. In the most acute forms of heart disease there is frequently no painful symptom whatever. It is the nerves that telegraph all our sensations to the brain and consciousness. The function of the heart is quite different. It is the seat of power, of force, of all the muscular activities and energies of the human frame. It is the great steam engine that keeps the wheels of life in active operation.

Now, applying all this in a figurative way to the spiritual significance of the subject, it follows that in the ethical teaching of the Bible the heart stands for that which is the seat of power and the source of action and impulse in the human spirit. What is that element of our nature which constitutes at

once the helm and engine of life? Surely it is THE WILL. The mightiest thing in human nature is that sovereign power which allies the soul with God and enables every man to say, "I will," or "I will not." Even the supreme Creator has not fettered the freedom of man's will, but has given to every rational and responsible being the right of choosing or refusing. It is this that settles our decisions and our destinies, and it is to this that all the motives and appeals of the Word of God are addressed. In order to become a Christian you do not need to work up a certain class of emotional feelings, but simply to make a right choice. The thorough realization of this great truth will remove many difficulties in Christian experience and suggest many helpful and practical considerations.

I. Conversion is a Matter of Will.

The final charge of Christ against the generation that rejected Him turned upon this very issue: "Ye will not come unto me that ye might have life." The pathetic and tragic appeal with which He left His countrymen to their fate was expressed in the same language: "How often would I * * * and ye would not." In the last message of Gospel mercy contained in the New Testament the Lord Jesus appeals directly to the sinners as the key to the whole question of salvation. After repeating the offer of His grace in the fullest and freest terms ever uttered He adds whosoever will, let him take the water of life freely." Salvation, according to this text is

power of the Holy Ghost who "helpeth our infirmities" and prays within us the very prayer of God Himself. This was the kind of prayer by which the Syrophœnician woman overcame the very obstacle which Christ has interposed. Nothing could stand against it, and the Lord Himself was compelled to say, "Oh, woman great is thy faith, be it unto thee even as thou wilt." It was a prayer that she willed with all the force of an invincible purpose, and it was this element that won for it the Master's approval and delight.

This is the kind of prayer that He Himself had promised and prescribed in His own profound address upon the abiding life. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." A well-known preacher has translated this verse, "Ye shall ask what ye demand." Better it would be to use God's phrase and say: "Ye ask what ye command." The Greek word for "will" here is the stronger of two terms used in that language, the one meaning "to wish," and the other "to purpose." It is the stronger word that is used here.

The idea seems to be that if we abide in Christ we shall so enter into all His merits and rights that we shall pray as He prayed, and claim as He claimed, and commanded as He commanded when we know that it is in accordance with His already revealed will. It is as when you pass in a check upon your bank, you call it an "order." You know that the funds are there, and that it is your right to draw up to the full measure of your deposit. It is not an insolent demand, but a respectful command, and it never occurs to you that you shall be refused.

Is not this the very language of the Old Testament in inciting us to believing prayer? Does not Jehovah bid His people "bring their strong reasons," "take hold of His strength," and "plead our cause" even as an attorney claims his right under the law? Nay, does God not actually say, "Ask me of things to come concerning my servants, and concerning the work of my hands command ye me?"

Was it not thus that our Lord prayed at the grave of Lazarus, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always?" Was it not thus that He closed His own intercessory prayer, "Father, I will that they whom thou hast given me, be with me where I am?" And is not this the very essence of the Apostle John's description of prevailing prayer? "We know that if we ask anything according to his will he heareth us; and if we know he heareth us, whatsoever we ask we know that we have the petition that we desired of him."

All this does not for a moment imply that in our supplications we are to assume the attitude of dictation or wilfulness. The very condition of faith is ever a spirit of entire surrender. We must first yield up our own will in absolute submission to God, and then take back His will, and pray with confidence, not because we will it, but because He wills it.

The true spiritual attitude, therefore, is a blending at once of yieldedness and positiveness.

This element of authority is the very essence of victorious faith. We must enter into our redemption rights and we must claim them if we are to be overcomers in the spiritual realm. God is not offended with such boldness, but it is the very element through which God Himself works in us. And He is ever looking for spirits strong enough to stand the pressure of His unwrought prayer, and to be the vessels through whom His almighty Spirit can work out His own great purposes and plans.

It was thus that Moses prayed and would not be denied. It was thus that Abraham prayed, only stopping one step too soon, or even Sodom might have been saved. It was thus that Elijah prayed until the heavens gave rain. It was thus that the Covenanters prayed; and the story is still told of the sainted minister for whom the sexton had gone to search while the congregation was weary waiting for his coming, and the man came back to say that there was little likelihood of the minister appearing for he heard him speaking in his study to some One, and saying "he wouldna' gang until the other should gang with him." And it is such prayers which in the days to come are not only to reach the heavens, but to be poured out in living vials from the heavenly altars upon the earth, and "there shall be thunders and voices, and a great earthquake," and the coming of the Lord Himself.

IV. This is the kind of prayer which brought the healing power of Jesus Christ in the days of His flesh, and which still will bring into our lives God's supernatural working. Was not this the implied reproof which the Lord Jesus gave to the hesitating leper when he came pleading to His feet and crying, "Lord, if Thou wilt, Thou canst make me clean?" With unequivocal positiveness Christ immediately replied, "I will, be thou clean." But the second clause of His answer is a stern command requiring of the leper the same positiveness in his will that the Lord had just expressed on His own part. Literally paraphrased it might be expressed, "I will it, now you will it, and it shall be done."

When a little later He met at the Pool of Siloam a poor languid sufferer from chronic inertia, He used similar language in arousing him from his lethargy. "Wilt thou be made whole?" was His demand. As if He had said, "Have you got will enough to stand the pressure of My healing power? Can you take what I am able to give?" It is as if a powerful tug were asked to draw some mighty, but powerless ship across the shallows. The tug has power enough in her engines, but has the ship a strong enough cable to stand the pull? God can do anything for us, but can we stand all that God might do? It is here that spiritual backbone comes in as the element of victorious faith and prevailing prayer.

What responsibility it throws upon us to

know that God has put in our hands the very helm of life and character. For, as John Foster has so impressively illustrated in his great book on "Decision of Character," it is this element of decision which constitutes force of character, and marks the distinction between commonplace lives and the world's great leaders and masters. It is the same in the spiritual realm. God is educating the princes of the coming kingdom, and the forces through which He is yet to rule the millennial earth and the new heavens are consecrated wills, first yielded to Him in full surrender, and then given back by Him quickened with the enduring might of the Holy Ghost, to will what God wills, and become mighty through God "to the pulling down of strongholds."

In conclusion, how simple and yet how mighty is the helm of life! That man standing by the wheel has not power enough to turn about the mighty ship of twenty thousand tons. It would take the physical power of thousands of men to turn about that ship. But the feeble arm of that man can turn the helm of the ship, and the helm will turn the vessel. So you and I are powerless to move the mighty forces around us, but we can touch a spring that will set them all in motion just as surely as from that wheel-house comes a touch that turns the ponderous vessel.

Or, to change the figure, the boatman in his little ship can make but feeble progress with his oars, and even the sail that he spreads to the winds of heaven flaps helplessly in the breeze until he turns the rudder of his boat hard against the wind. And then the sails are filled and the little ship springs to its course like a thing of life. Such is the place of the will in the spiritual life. Vainly we seek the power of heaven until with a rightly adjusted will we take hold of the promises of God, and stand in the posture where He can meet us and bless us, and then the two omnipotences meet. "All things are possible with God," and "All things are possible to him that believeth."

BIBLE BONES

An old man once said:—"For a long time I puzzled myself about the difficulties of the Scriptures, till at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on a bone, when there is so much nutritious meat for me? Someday, perhaps, I may find that even the bones may afford me nourishment."

Would that there were less picking of bones, and more of feasting on the substantial food with which infinite love has spread the spiritual board!—Sel.



"It is a mistake, if we never have the burden for souls, to think that we have baptism with the Holy Ghost."

Sermonizing Sophie

BY H. B. GIBBUD

We give some trite extracts from "Sermonizing Sophie," the washerwoman, who was "called to scrub and preach." How wise they are. She was taught of God.

"Jesus's religion vas no lean religion.

I haf love for breakfast, joy for dinner und peace for supper.

Last year I spend not a penny for meat, und at the end of the year, I had on my back thirty pounds more alretty, und a missionary in Africa on what I saved."

"Dd you work as hard as ever?"

"Oh, yes, you know I vas called to scrub und preach. I vas a borned preacher, und as I vas poor I learned to work. There are some people who are consecrated—all but their hands, they don't vant to work, but I represent a toiling Jesus.

He vasn't afraid of work. His hands vas rough, und when my hands get hard playing on my piano, that's what I calls my wash-board, I say they are like Jesus' now.

Washing clothes, brutter, is working for purity, und the more purity you haf, the more power you haf, in spiritual things.

Well, I work so hard, the defel he gif me a backache, he takes you in the back, or head, or anywhere. You know he put Job mit boils from his feet to his head. So I gets me a rocking chair, but I got no time to sit in it, und I vas always falling over the rockers. Father said, 'You gif that chair to the poor, sick man next door, you can lean back on Me, I will be your rocking-chair.'"

A womans I wash for said, "Sophie, vill you wash for me in heaven?"

I said, 'You got to get washed before you get there.' She vas always finding fault. I call her Mrs. Hurry Worry, there is a large family of those peoples.

She would say, "Hurry, Sophie, hurry."

I tell you, brutter, hurry-worry is the defel's doctrine, peace and quiet is the Lord's.

I used to travel on the hurry-worry train, when I lived in the Seventh of Romans, but I moved out of that neighborhood onto Thanksgiving Avenue, und now I starts my train from the Eighth of Romans, where there is no condemnation. Jesus is the engineer, und there is no collisions on that road.

Vell, my lady vas on the hurry train, und got no time for prayers, till the wash vas out. She don't care for God in the mornink, but when it gets dark, she say, "Sophie, I guess you better pray."

She vant God to keep her over night, but we mustn't stop to pick the crookedness out of peoples or you get cross-eyed. When my lady found fault, I say, "Now, Lord, this is you working for this woman. There is six tubs

to get out. Now, if she says, 'hurry' again, don't you notice her."

That's the way I keep patient. If you lose patience, you lose ground, und ground is property, und you don't vant to lose that.

It's a good thing to haf God in you und round you, above you und beneath you, to keep you cool in summer und warm in winter.

I don't haf to go camp-meeting to get warmed up or stewed over.

All Christians ought to be sweet, they are a preserved people, "preserved in Christ," but some of them must haf fell in the pickle jar, they are so so sour.

I went to my own funeral und come back alive. I vas buried und comed up on the other side. The resurrection life is the one I live now.

A man said to me, "There is no hereafter." "Vell," I said, "there is a bright *now* if you serve Jesus."

He said, "Which you rather haf, a guilty conscience und a million dollars, or a clear conscience mitout the million?"

I told him I was a lucky child, for I got a clear conscience, und vas the child of a millionaire.

That's better than hating the million yourself, you don't haf the worry und care of the money, und all you haf to do if you vant something is to say, "Father, please, I want so and so," und He gif it.

Sometimes I may be short in pocket, but I haf always a full heart und a rich Father.

Some Christians are like a child when you shake a stick at it, away it goes crying; such peoples lose their religion when they see trouble coming their way. They are showery Christians—the clondy kind, mit eyes full of rain.

I try to haf lots of sunshine mit me, und if you want to shine for Jesus, you must let Him put the sunshine in you.

The girls where I work say, "Here comes 'Sunshine.' Gif us one of those Hallelujahs, Sophie."

Of course the defel tries me. He got a permit to try Job, but the Lord put a hedge around Job, und all the defel could do vas to make corns on his feet trotting around the hedge, he couldn't touch Job. So he gets a permit to try Sophie, but when he comes ringing my bell, I always send Jesus to the door.

I say, "Lord you tend the bell. There's that old fellow there, und you know how to settle mit him."

He tries to send up his visiting card. You know, brutter, discouragement is the defel's visiting card, but I don't took it.

They have so sugared him up these days

that you hardly know him, but he is around just the same.

His promise are like cream puffs, mitout the cream—puffed up, but holler inside.

He comes to me und says, "How you feel, Sophie, how you feel?"

I say, Nefer you mind; I don't associate mit your Mrs. Feel. I walk mit Mrs. Faith. That's the way I lead the eagle life. God puts wings on me und I can soar above the defel, und God vill put wheels in you to keep you going.

That's my bikesickle; it don't knock peoples down, it lifts them up.

When I was washing the other day, Father said, You take a text und let it soak in. I vill talk it into you, then you can talk it out." You see we can't talk all the time. We must be mummies sometimes.

I said, "Father, I haf no meeting to go to, but you know my number, if you vant me anywhere you send for me."

When I got home there was a call for a Brooklyn meeting.

So I fix up a little. I tell you, brutter, God is a good dressmaker, if you only try Him once. He is very economical, und makes things go a greatways. Now this tie I got on—it was a night-cap once. Father suggest I make it over. I wear my everyday clothes now, but when I get to heaven I haf my Sunday clothes und you won't know me.

When I got by Brooklyn my memory slipped off und I couldn't tell the street.

I stood in the road und said, "Father, I work hard all day on the scrub, und I can't go home for the street, vill you please be so kind as to tell me the place, you know all things." No doubt the Lord smiled on me while I stood in the middle of the street, but by and by He said, "My child, it is Prospect Place, one block around the corner." I thanked Him und go.

I haf a God you can talk mit in the street. You don't haf to wait till you get to prayer-meeting.

He is an ever-day God, not a Sunday God only. I vant a Monday God und one that vill go mit me all the week.

This may be secured in tract form from Mrs. H. B. Gibbid, 174 Marion St. Springfield, Mass.

SINGING CHRISTIANS

It is worth while to be a singing bird in this world in which there are so many harsh and discordant sounds, and so many cries of pain. Even a bird's song puts a little more music in the air. It is yet more worth while to be a singing Christian, giving out notes of gladness amid earth's sorrows. For most of us it is not easy to be always glad yet we should learn our lesson so well that whether amid circumstances of sorrow or of joy, the song shall never be interrupted.—J. R. Miller.

"Get such a reputation for spiritual riches, that you can wear your soul inside out as the millionaire can dare to wear his coat."

What The "Holiness Movement" Really Does Teach.

WHAT THEY DO NOT TEACH.

Is it not strange that people will, in spite of all that can be said, continue to put these people in a false position? Is it right before God to do so?

1. They do not teach that man ever gets beyond temptation. No, he will ever be tempted; Jesus was.

2. They do not teach that man ever gets beyond liability to sin, but, on the contrary, that only the power of God can keep him from sinning.

3. They do not teach, as many hold, that there is, or can be, sin in the human body—mere flesh and bones—but that all sin is in, or comes from, the spiritual part of man, called the heart; that all men are born with a sinful heart, which separates between them and God, and, in addition to this, all have sinned and come short of the glory of God.

4. They do not teach that anything is actual sin except what God in his Word declares to be sin, to wit: "Sin is the transgression of the law." "Where no law is there is no transgression." "All unrighteousness [wrong-doing] is sin." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." To do anything as to the sinful of which one has serious doubts is sin. "He that doubteth is damned if he eat." These are what God says are sins.—See also James ii. 9; Proverbs x. 19; xxiv. 9.

5. They do not teach that evil thoughts and suggestions which find no lodgment in our hearts, but are temptations, are sins, and they differ with those who erroneously hold that temptations are sins, and that we must remain so permeated with sin that sin is necessarily mingled with all we do and say. The "Holiness People" do not contend that any man can live above temptation, or wrong-doing from ignorance. As long as our spirits are confined in human bodies, so long will we be subject to many weaknesses and much ignorance. When they say that the children of God can by God's help live above sin, they mean, at least, above known or conscious transgressions.

6. They do not teach sinless perfection as pertaining to man, but only to God.

7. They do not teach that any one can willingly or carelessly live in known sin, and be a child of God, but that all such lose their standing with God and, unless they repent and forsake their sins, are lost. 1 John iii. 4-18.

8. They do not teach that a man can love the world and make religion secondary to the things of this world, and be a child of God, but that if any man so love the world, the love of the Father is not in him. 1 John ii. 15, 16.

9. They do not teach that any amount of profession, church-going, or formal service can save a soul, but that all such, unless the heart be truly given to God, are abominations to Him.

10. They oppose fanaticism in any form, and they lament that in some cases fanatics and unworthy people attach themselves to this movement, just as they do to the various Churches.

WHAT THEY DO TEACH.

1. They do teach that religion is love, and that without love any and all religion is but a name.

2. They do teach that love to God and a hatred for sin are the first manifestations of a Christian life, and that the love of any sin is destructive to that life.

3. They do teach that the child of God should love Him with all his heart and soul, mind and strength, and that this should be the constant and actual state of his heart. Matthew xxii. 36-40.

4. They do teach that we should love God with all our hearts, pray without ceasing—always be in a prayerful state of heart—and in everything give thanks. 1 Thessalonians v. 16-18.

5. They do teach that we should love our neighbor as ourselves—that is, as purely and sincerely as we love ourselves. James ii. 8.

6. They do teach that our faith in God should be such that we should not have any anxious or corroding care about anything, but continually cast all our cares upon the Lord. Philippians iv. 6; 1 Peter v. 6, 7.

7. They do teach that we should love our enemies and sincerely pray for them, and that this should be our actual habitual state of heart. Matthew v. 43-46.

8. They do teach that in everything we should be able to say, and should say, "Thy will be done," and rejoice in the will of God concerning us and ours.

9. They do teach that we should not resent insult or persecution, and should rejoice when persecuted for righteousness' sake. Matthew v. 10-12.

10. They do teach that in our natural state of heart it is impossible for us to do these things in a way that will please God, but that it must be by the love of God being shed abroad in our hearts by the Holy Ghost—being filled with the Holy Spirit, and walking in His steps. Romans v. 5; Galatians v. 16; 1 Peter ii. 21-23.

11. They do teach that this state of heart is the sanctified state. "Wherefore the Holy Ghost is a witness unto us," and that all those who have been thus purified by the Holy Ghost—sanctified—can continually love God with all the heart and love their neighbors as themselves. Acts xv. 8; 2 Thessalonians ii. 13; Deuteronomy xxx. 6.

12. They do teach that the Holy Ghost will sanctify the hearts of the true children of God from all carnality, imparting to them the above measure of grace, whenever they surrender themselves and all they have wholly to Him, and accept Him by faith. But while the carnal mind, which is enmity against God, is thus destroyed, our humanity remains, and we shall be subject to many temptations. Romans vi. 6, 11, 13, 22; Acts xxvi. 18.

13. They do teach that when we are filled with the Spirit—baptized with the Holy Ghost—he creates in us clean hearts and renews right spirits within us, whereby we are immediately sanctified, and that we can then truly grow in

grace, and daily become more like Christ, until our work on earth is done, and then we shall be glorified with Him. Psalm li. 10; Ezekiel xxxvi. 25-27.

14. They do teach that, while all sanctified people are liable to sin, yet "God is faithful, and will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that we may be able to bear it," so that those who truly cling to Christ in time of temptation, need not, and will not, be overcome by sin. 1 Corinthians x. 31.

15. They do teach that we should give God all our heart, and devote not a part, but all our soul, body, and substance to Him; that we should have the same mind that was in Christ Jesus, enabling us to walk in his steps, being circumcised with the circumcision made without hands. Romans xii. 1; Philippians ii. 5-13.

Now, will any speak against loving the Lord with all the heart and our neighbor as ourselves? Against God creating in us clean hearts and renewing right spirits within us? Who will oppose being cleansed from all pollution, both of flesh and spirit, "and pressing toward the mark for the prize of the high calling of God in Christ Jesus?"

This is what the "Holiness People" teach, and how can any man who names the name of God, after ascertaining what they really do teach, oppose them? That the Holy Spirit does purify the hearts of believers, enabling them to love God with all their hearts, to love their neighbor as themselves, and to effectually cling to Christ in time of temptation, is the truth of God, the experience of thousands of saints, and is witnessed by the Holy Ghost. Hebrews x. 14, 15. And what he witnesses is true. But suppose it were possible for the "Holiness People" to be mistaken in calling this the sanctified condition, is this any reason for proscribing and persecuting them?

Life is short, and soon we shall appear before the bar of God, and how will those stand who oppose and persecute His children because they strive and cry unto Him day and night to be delivered from all sin and to be so filled with the Spirit of God that they may be able to love Him with all the heart, daily become more like Him, and so live as to glorify His holy name?

No, no true child of God can oppose and persecute His children who are sincerely thus striving, unless he refuses to hear and know what they believe, as many do.

May God open the hearts of all His children to see that the religion of Christ is an actual realization in heart and life, and not merely a mysticism or mental conception, and may they not be content until they can explain: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." See John xii. 48.—Sel.

"Adversity leaves a window open toward the stars so that wearied hearts may look up."

"Empty souls must be filled with the Spirit. If not they will soon be filled with self and sin and sorrow."

WATERS FROM THE SANCTUARY

Ezek. 47:1-10

Mrs. May Mabbette Anderson, Avondale, Alabama

ONLY CALVARY

PART 6

[Many new subscribers are reading LIVING WATER. For this reason, and also to guard against any tendency to rush into fanaticism, or ahead of the guidance of the Holy Spirit thro' articles that may follow this issue, the present number of "Only Calvary" is reprinted. It first appeared in print thro' a blunder. The writer desires it to be freshly before the readers' mind ere the rest of the series appears.]

It is not needful, beloved, that any soul should be deceived while seeking God's fullness. No! No! A thousand times NO.

In some instances deception occurs because the seeking one has dared to "dabble" in Spiritism, or in Christian Science, or some one of the many mysticisms of Eastern occultism.

It is amazing to those not watching the tread of deceptions at this hour, to note how some of those deemed deeply spiritual are being led astray. This is especially true along the line of Divine healing.

A letter recently received from Rev. Kenneth McKenzie, Jr., remarks upon this fact, and in a printed article refers to a personal friend, a minister of the gospel, of lovely life and character, who has joined the "New Thought" ranks. Said friend has been wonderfully healed in his body, and afterwards exerted his influence to induce Dr. McKenzie to also embrace this "beautiful system of truth."

The "system" teaches divine fellowship with Mormons, Mohammedans, idolaters, (those who worship gods made by man's hand) and every other class of unsaved humanity. This "lovely, broad charity" is esteemed by its votaries one of the marks and proofs of its divine origin. Marvelous healings undoubtedly occur in its ranks. Also a joy and peace are experienced wonderfully like that given by the Holy Ghost. Yet re-incarnation of the soul after death; universal salvation; an absolute denial of the atoning blood of Christ; also denial of all need for the blood, or being "born again" in order to secure salvation, form parts of this "beautiful system."

There is much talk about "a holy life of self-restraint." This, joined to a broad humanitarianism (altruism) which is called "Divine love," as well as healings of the body already referred to, is deceiving and drawing into this movement many devout and sincere souls. And a few truly spiritual ones, are of the number, strange as this may seem to those

not aware of the supernatural power underlying this "counterfeit of God's best."

Dr. McKenzie said: "My soul is filled with anguish as I look forward ten years and forecast the power of this system of the anti-Christ, and then look at my children forced to meet this mighty spirit of evil coming to them, 'as an angel of light.' There is but one thing for us to do: Stand firmly on the Word of God and set our faces like a flint against all these plausible but deadly influences."

(These words are quoted from memory, but embrace the thought—less strongly expressed than his own—of Dr. McKenzie's letter.)

Such "dabbling" in fascinating mysticism under the guise of a Christly holiness (for a false Christ—very lovely and perfect, yet not the Christ of Calvary—adorns this system) blunts that delicate sense of spiritual discernment of the true from the false, which, under the enlightenment of the Holy Spirit, forms a part of every believer's equipment against the wiles of the adversary.

So, even though a person may have drawn back—under the gentle warnings of the Holy Ghost—from these enticing counterfeits, before he has become hopelessly entangled, such souls rarely stand true. Or, if they do, they frequently are, for a time, too confused in their sense of discernment to detect the genuine (in spiritual manifestations) from the beautiful yet deadly counterfeit.

If such dear ones will hold still, and keep the eye of faith fixed unflinchingly on Calvary, asking for nothing but what comes to them through and under the precious blood of the Lamb, all will be well. It may take time to undo the pernicious work that has been wrought, yet God is faithful, and will bring full deliverance to each soul who resolutely forsakes error, confesses sin, and claims in faith the office of the blood to cleanse from all defilement. [1 John 1:9. Also 2:1, 2.]

The Holy Spirit is ever patient with those who truly desire to walk with Him. He will gently lead them forward even though, through distrust of themselves, they move slowly toward the "deep things" of God. He never "harries" nor "pushes" them, but softly woos them forward toward the ultimate goal: Perfect union with God through Jesus, the Christ.

The souls in gravest danger of deception are those eagerly rushing ahead of the gentle monitions of the Spirit, with heads and hearts aflame with human eagerness for the marvelous and the extreme in spiritual experiences.

Such are easily deceived, in spite of their sincere desire "to follow all the way."

Fanatics are usually those who are honest in their reaching out after God's fullness. But, altho' they may be truly spiritual, being untaught or unwisely urged to seek for and rely on "deep" experiences and outward demonstrations of fervency as proof that they are under the power of the Holy Ghost, they become ensnared in some one of Satan's fascinating counterfeits and delusions, and are swept out into the maelstrom of fanaticism ere they realize their danger.

The line between Holy Ghost fervency and demonstration, and the exaggerated imitation introduced into the soul by the adversary, where human emotionalism is moved upon and, later, relied upon—under his artful manipulation—as proof that the manifestations are the result of the indwelling Holy Spirit, is an exceedingly narrow one. And many dear ones cross this line ere they dream of danger. They are taught to yield at once to every impulse to shout or dance or leap that comes to them, else they will grieve away the blessed Comforter. Beloved, He is not thus easily grieved away. Nay, He has been seeking you too patiently to be lightly turned aside. He will tenderly wait for you to learn His voice where you are whole-hearted in your desire to follow Him.

Be not eager for revelations or visions from God. Many saintly souls have gone down on this dangerous reef.

Satan can give thrilling "manifestations,"—visions of angels, and even of Jesus Himself (apparently) and many other marvelous experiences.

We hear much, ever and anon, of wonderful "revelations" coming to devout souls, thro' much prayer and fasting. It will be helpful for each of us to carefully note the apostle Paul's humility when speaking of these things. He does not even say "I saw," but modestly uses the third person when referring to these sacred experiences. It is also worthy of our thoughtful consideration that, instead of recounting them, he dismisses the subject with the words: "This man heard things not lawful to be uttered."

May we not wisely follow his example, even tho' some few in our midst may have been permitted to gaze deeply into the mysteries of God? Immature souls are all about us, eager for the marvelous in spiritual experiences. Let us help plant these dear ones more firmly on the impregnable Word, rather than incite them by our unwise words, to an unhealthy seeking after unusual "manifestations" and marvelous "revelations" well calculated to lead youthful souls astray into the labyrinth of fanaticism and wild-fire.

To those who have dipped, even slightly, into the Supernaturalism that is abroad which ignores the need of Calvary, great patience and humble waiting before God are needful, after the errors have been renounced, before conscious salvation is enjoyed, or communion with God becomes possible.

